

بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ
الْيَقِينُ ﴿٩٩﴾

93. For all that they used to do. 94. Therefore proclaim openly (Allāh's Message—Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers.). 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allāh another *ilāh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes to you the certainty (i.e. Death).

عَمَّا كَانُوا	يَعْمَلُونَ ﴿٩٣﴾	فَاصْدَعْ	بِمَا تُوَمَّرُ
about what they used to	do	so proclaim	[of] that which you are commanded
وَأَعْرِضْ	عَنِ الْمُشْرِكِينَ ﴿٩٤﴾	إِنَّا	الْمُسْتَهْزِئِينَ ﴿٩٥﴾
and turn away	from the polytheists	truly We	(against) the scoffers
الَّذِينَ يَجْعَلُونَ	مَعَ اللَّهِ	إِلَهًا	ءَاخَرَ ﴿٩٦﴾
those who set up	(along) with Allah	god	another
وَلَقَدْ نَعْلَمُ	أَنَّكَ	يَضِيقُ صَدْرُكَ	بِمَا يَقُولُونَ ﴿٩٧﴾
and indeed We know	that [you]	your breast is straitened	at what they say
فَسَبِّحْ	بِحَمْدِ	رَبِّكَ	وَكُنْ
so glorify	with (the) praise	(of) your Lord	and be
وَاعْبُدْ رَبَّكَ	حَتَّىٰ يَأْتِيَكَ	الْيَقِينُ ﴿٩٩﴾	
and worship your Lord	until comes unto you	the certainty (Death)	

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفَقَدْ أَمَرَ اللَّهُ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ، وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ نَزَّلَ الْمَلَكُكَ بِالرُّوحِ مِنْ
أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ خَلَقَ السَّمَوَاتِ

وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٦﴾ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧﴾

Sūrah An-Nahl (The Bees) 16

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments) ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him. 2. He sends down the angels with the *Rūh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lā Ilāha illa Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds). 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. 4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

الرَّحِيمِ	الرَّحْمَنُ	بِسْمِ اللَّهِ			
the Most Merciful	the Most Gracious	In the Name (of) Allah			
سُبْحَنَهُ	فَلَا تَسْتَعْجِلُوهُ	أَتَى أَمْرُ اللَّهِ			
Glorified is He	so seek not to hasten it	(the) Command (of) Allah came			
يُنْزِلُ الْمَلَائِكَةَ	عَمَّا يُشْرِكُونَ ﴿٦﴾	وَتَعَالَى			
He sends down the angels	above (all) that they associate as partners (with Him)	and Exalted			
أَنْ أَنْذِرُوا	مِنْ عِبَادِهِ	عَلَى مَنْ يَشَاءُ	مِنْ أَمْرِهِ	بِالرُّوحِ	
[that] warn	of His slaves	to whom He wills	of His Command	with the Revelation	
وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	فَاتَّقُونِ ﴿٦﴾	إِلَّا أَنَا	لَا إِلَهَ	أَنَّهُ
and the earth	He created the heavens	so fear Me	but I	(there is) no god	that
	عَمَّا يُشْرِكُونَ ﴿٧﴾	تَعَالَى	بِالْحَقِّ		
above (all) that they associate as partners (with Him)	Exalted is He	with truth			
مُبِينٌ ﴿٧﴾	خَصِيمٌ	هُوَ	فَإِذَا	مِنْ نُطْفَةٍ	خَلَقَ الْإِنْسَانَ
open	(becomes) an opponent	he	then behold	from semen/sperm	He created man

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. 7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَالْأَنْعَمَ	خَلَقَهَا	لَكُمْ	فِيهَا	دِفْءٌ
and the cattle	He has created them	for you	in them	(is) warmth
وَمَنْفَعٌ	وَمِنْهَا تَأْكُلُونَ ﴿٥﴾	وَلَكُمْ	فِيهَا	جَمَالٌ
and benefits	and of them you eat	and for you	in them	(is) beauty
حِينَ تُرِيحُونَ		وَحِينَ تَسْرَحُونَ ﴿٦﴾		
when you bring (them) home in the evening		and as you lead (them) to pasture in the morning		
وَتَحْمِلُ أَثْقَالَكُمْ	إِلَىٰ بَلَدٍ	لَّمْ تَكُونُوا بَالِغِيهِ	إِلَّا	
and they carry your loads	to a land (town)	you could not reach it	except	
بِشِقِّ	الْأَنْفُسِ	إِنَّ رَبَّكُمْ	لَرءُوفٌ	
with great trouble	(to) yourselves	truly your Lord	(is) indeed Most Kind	
رَّحِيمٌ ﴿٧﴾	وَالْخَيْلَ	وَالْبِغَالَ	وَالْحَمِيرَ	
Most Merciful	and (He has created) horses	and mules	and donkeys	
لِتَرْكَبُوهَا	وَزِينَةً	وَيَخْلُقُ	مَا لَا تَعْلَمُونَ ﴿٨﴾	
so that you may ride them	and (as) an adornment	and He creates	what you know not	

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَّيْكُمْ أَجْمَعِينَ ﴿٩﴾ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

9. And upon Allāh is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism, Christianity). And had He willed, He would have guided you all (mankind). 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. 11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.

وَعَلَى اللَّهِ قَصْدُ		السَّبِيلِ		وَمِنْهَا	
and upon Allah (is the) direction		(of) the (Straight) Path		but (some) of them (ways)	
جَائِرٌ		لَوْ شَاءَ		أَجْمَعِينَ ﴿٩﴾	
(are) crooked		and if He had willed		surely He would have guided you	
هُوَ		الَّذِي أَنْزَلَ		لَكُمْ مِنْهُ	
He (it is)		Who sends down		from it for you	
شَرَابٌ		وَمِنْهُ		شَجَرٌ فِيهِ	
(is) drink (that you have)		and from it (grows)		therein	
تُسِيمُونَ ﴿١٠﴾		يُنْبِتُ لَكُمْ		الزَّرْعَ وَالزَّيْتُونَ	
you pasture (your cattle)		He causes to grow for you		and the olives the crops	
وَالنَّخِيلَ		وَالْأَعْنَابَ		وَمِنْ كُلِّ الثَّمَرَاتِ	
and the date palms		and the grapes		and of every (kind) (of) fruit	
فِي ذَلِكَ		لَآيَةً		لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾	
in that		(is)[indeed] a sign		for a people who reflect	

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنَهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٤﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand. 13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember. 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His bounty (by transporting the goods from place to place) and that you may be grateful.

وَسَخَّرَ	لَكُمْ	الَّيْلَ	وَالنَّهَارَ	وَالشَّمْسَ	وَالْقَمَرَ
and He has subjected	to you	the night	and the day	and the sun	and the moon
وَالنُّجُومَ	مُسَخَّرَاتٌ	بِأَمْرِهِ	إِنَّ فِي ذَلِكَ	لَآيَاتٍ	
and the stars	(are) subjected	by His Command	surely in that	[indeed] (are) signs	
لِقَوْمٍ يَعْقِلُونَ ﴿١٣﴾	وَمَا	ذَرَأَ لَكُمْ	فِي الْأَرْضِ	مُخْتَلِفًا	
for a people who understand	and what	He created for you	on the earth	(of) varying	
أَلْوَنَهُ	إِنَّ فِي ذَلِكَ	لَآيَةً	لِقَوْمٍ يَذَّكَّرُونَ ﴿١٤﴾		
its colours	verily in this	[indeed] (is) a sign	for a people who remember		
وَهُوَ	الَّذِي سَخَّرَ	الْبَحْرَ لِتَأْكُلُوا	مِنْهُ	لَحْمًا	طَرِيًّا
and He (it is)	Who has subjected	the sea that you eat	thereof	meat	fresh (tender)
وَتَسْتَخْرِجُوا	مِنْهُ	حَبْلَةً	تَلْبَسُونَهَا	وَتَرَى الْفُلْكَ	
and (that) you bring forth	of it	ornaments	to wear [them]	and you see the ships	

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾	مِنْ فَضْلِهِ	وَلِتَبْتَغُوا	فِيهِ	مَوَاحِرَ
and that you may give thanks	of His bounty	and that you may seek	through it	ploughing

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾
وَعَلَّمَتِ بِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذْكُرُونَ ﴿١٧﴾
وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ
وَمَا تَعْلِنُونَ ﴿١٩﴾

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allāh, never could you be able to count them. Truly, Allāh is Oft-Forgiving, Most Merciful. 19. And Allāh knows what you conceal and what you reveal.

وَأَلْقَى	فِي الْأَرْضِ	رَوَاسِيَ	أَنْ تَمِيدَ	بِكُمْ
and He has affixed	into the earth	firm mountains	lest it should shake	with you
وَأَنْهَارًا	وَسُبُلًا	لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾	وَعَلَّمَتِ	وَالنَّجْمِ
and rivers	and roads	so that you may be guided	and land marks	and by the star
هُمْ يَهْتَدُونَ ﴿١٦﴾	أَفَمَنْ يَخْلُقُ	كَمَنْ	لَا يَخْلُقُ	﴿١٧﴾
they guide themselves	(is) then (He) Who creates?	as (one) who	creates not	
أَفَلَا تَذْكُرُونَ ﴿١٧﴾	وَأِنْ تَعَدُّوا	نِعْمَةَ اللَّهِ		
(will) you not then remember?	and if you count	(the) Grace (of) Allah		
لَا تُحْصُوهَا	إِنَّ اللَّهَ	لَغَفُورٌ	رَحِيمٌ ﴿١٨﴾	وَاللَّهُ يَعْلَمُ
you can not count it	truly Allah	(is) Oft-Forgiving	Most Merciful	and Allah knows
مَا تُسْرُونَ	وَمَا تَعْلِنُونَ ﴿١٩﴾			
what you conceal	and what you reveal			

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا

يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٠﴾ إِلَهُكُمْ إِلَهُ وَحْدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٢﴾

20. Those whom they (Al-Mushrikūn) invoke besides Allāh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your Ilāh (God) is One Ilāh (God – Allāh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allāh), and they are proud. 23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He likes not the proud.

وَالَّذِينَ يَدْعُونَ		مِنْ دُونِ اللَّهِ		لَا يَخْلُقُونَ شَيْئًا	
and those who invoke		other than Allah		they have not created anything	
وَهُمْ يَخْلُقُونَ		أَمْوَاتٌ		غَيْرُ أَحْيَاءٍ	
but they (themselves) are created		(they are) dead		lifeless	
أَيَّانَ يُبْعَثُونَ		إِلَهُكُمْ		وَحْدٌ	
when they will be resurrected		your God		One	
لَا يُؤْمِنُونَ		قُلُوبُهُمْ		وَهُمْ	
believe not		their hearts		(are) proud	
لَا جَرَمَ		أَنَّ اللَّهَ يَعْلَمُ		وَمَا يُعْلِنُونَ	
no doubt		that Allah knows		and what they reveal	
إِنَّهُ		لَا يُحِبُّ الْمُسْتَكْبِرِينَ			
truly He		likes not the proud (arrogant)			

وَلِإِذَا قِيلَ لَهُمْ مَآذَ أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٣﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۚ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٤﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

24. And when it is said to them: "What is it that your Lord has sent down (to Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

وَإِذَا قِيلَ	لَهُمْ	مَاذَا	أَنْزَلَ رَبُّكُمْ	قَالُوا	أَسْطِثِرُ
and when it is said	to them	what (is it that)	your Lord sent down	they say	(the) tales
الْأَوَّلِينَ ﴿٢٤﴾	لِيَحْمِلُوا أَوْزَارَهُمْ			كَامِلَةً	يَوْمَ
(of) the men of old	that they may bear their own burdens			(in) full	(on the) Day
الْقِيَمَةِ	وَمِنْ أَوْزَارِ	الَّذِينَ	يُضِلُّونَهُمْ	بِغَيْرِ	
(of) Resurrection	and of (the) burdens	(of) those whom	they misled [them]	without	
عِلْمِهِ	أَلَا سَاءَ	مَا يَزِرُّونَ ﴿٢٥﴾	قَدْ مَكَرَ الَّذِينَ		
knowledge	evil indeed is	that they shall bear	indeed plotted those who		
مِنْ قَبْلِهِمْ	فَآتَىٰ	اللَّهُ بُيُوتَهُمْ	مِّنَ الْقَوَاعِدِ	فَخَرَّ	
(were) before them	but Allah struck	their buildings	from the foundations	and fell	
عَلَيْهِمْ	السَّقْفُ	مِنْ فَوْقِهِمْ	وَأَتَتْهُمْ	الْعَذَابُ	
upon them	the roof	from above them	and came to them	the torment	
	مِنْ حَيْثُ	لَا يَشْعُرُونَ ﴿٢٦﴾			
	from where	they (did) not perceive			

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تَشْقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

27. Then, on the Day of Resurrection, He will disgrace them and will say:

“Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allāh)?” Those who have been given the knowledge (about the torment of Allāh for the disbelievers) will say: “Verily, disgrace and misery this Day are upon the disbelievers. 28. “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allāh and by committing all kinds of crimes and evil deeds).” Then they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allāh is All-Knower of what you used to do.

ثُمَّ	يَوْمَ	الْقِيَمَةِ	يُخْزِيهِمْ	وَيَقُولُ	أَيْنَ
then	(on the) Day	(of) Resurrection	He will disgrace them	and say	where
شُرَكَاءِي	الَّذِينَ كُنْتُمْ	تُشَاقِقُونَ فِيهِمْ	قَالَ الَّذِينَ		
(are) My partners	whom you used to	dispute about them	will say those who		
أَوْثَرُوا الْعِلْمَ	إِنَّ الْخِزْيَ	الْيَوْمَ	وَالسَّوَاءَ		
have been given the knowledge	verily disgrace	today (this Day)	and misery		
عَلَى الْكَافِرِينَ ﴿٧﴾	الَّذِينَ	تَنُفِّسُهُمْ	الْمَلَائِكَةُ		
(are) upon the disbelievers	those whom	cause to die [them]	the angels		
ظَالِمِي	أَنْفُسِهِمْ	فَالْقَوْا السَّلَامَ		مَا كُنَّا	
(while) they wrong	themselves	then they will make (false) submission		We used not to	
نَعْمَلُ مِنْ سُوءٍ بَلَىٰ ﴿٨﴾	إِنَّ اللَّهَ	عَلِيمٌ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٩﴾	
do any evil	truly Allah	(is) All-Knower	of what you used to	do	

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿١٠﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿١١﴾ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿١٢﴾

29. “So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant.” 30. And (when) it is said to those who are the

Muttaqūn (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqūn* (the pious). 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the *Muttaqūn* (the pious).

فَادْخُلُوا	أَبْوَابَ	جَهَنَّمَ	خَالِدِينَ	فِيهَا	فَلَيْسَ مَثْوًى
so enter	(the) gates	(of) Hell	(to) abide	therein	and indeed what an evil abode is
الْمُتَكَبِّرِينَ	وَقِيلَ	لِلَّذِينَ أَتَقَوْا	مَاذَا		
(for) the arrogant	and (when) it is said	to those who are pious	what (is it that)		
أَنْزَلَ رَبُّكُمْ	قَالُوا خَيْرًا	لِلَّذِينَ أَحْسَنُوا	فِي هَذِهِ		
your Lord has sent down	they say good	for those who do good	in this		
الدُّنْيَا	حَسَنَةً	وَلَدَارُ	الْآخِرَةِ	خَيْرٌ	
world	(there is) good	and (the) home	(of) the Hereafter	(will be) better	
وَلَنَعْمَ دَارُ	الْمُتَّقِينَ	جَنَّاتُ	عَدْنٍ		
and excellent indeed will be (the) home	(of) the pious	Gardens	(of) Eden (Eternity)		
يَدْخُلُونَهَا	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	لَهُمْ		
which they will enter	flowing beneath them	the rivers	they (will) have		
فِيهَا	مَا يَشَاءُونَ	كَذَلِكَ	يَجْزِي اللَّهُ الْمُتَّقِينَ		
therein	(all) that they wish	thus	Allah rewards the pious		

الَّذِينَ نُوَفِّهِمُ الْمَلَائِكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them):

"Salāmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." 33. Do they (the disbelievers and polytheists) await that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

الَّذِينَ	نُوفِلَهُمْ	الْمَلَائِكَةُ	طَيِّبِينَ	يَقُولُونَ سَلَامٌ
those whom	cause to die [them]	the angels	(while they are) good	saying peace
عَلَيْكُمْ	ادْخُلُوا الْجَنَّةَ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٣﴾	
(be) on you	enter you Paradise	of what you used to	do	
هَلْ يَنْظُرُونَ	إِلَّا	أَنْ تَأْتِيَهُمْ	الْمَلَائِكَةُ	
(do) they await?	but	that should come to them	the angels	
أَوْ يَأْتِيَ أَمْرٌ	رَبِّكَ	كَذَلِكَ	فَعَلَ الَّذِينَ	
or should come (the) command	(of) your Lord	thus	did those who	
مِنْ قَبْلِهِمْ	وَمَا ظَلَمَهُمُ اللَّهُ	وَلَكِنْ كَانُوا		
(were) before them	and Allah wronged them not	[and] but they used to		
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٤﴾	فَأَصَابَهُمْ	سَيِّئَاتُ	مَا عَمِلُوا	
wrong themselves	then overtook them	(the) evil (results)	(of) what they did	
وَحَاقَ	بِهِمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٣٥﴾	
and surrounded	them	what they used to	mock at [it]	

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ
الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ
فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

35. And those who joined others in worship with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt* (all false deities, i.e. do not worship anything besides Allāh)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

وَقَالَ	الَّذِينَ أَشْرَكُوا	لَوْ شَاءَ اللَّهُ
and said	those who joined others in worship (with Allah)	if Allah had willed
مَا عَبَدْنَا	مِنْ دُونِهِ	مِنْ شَيْءٍ نَحْنُ
neither we would have worshipped	other than Him	anything we
وَلَا حَرَمْنَا	مِنْ دُونِهِ	مِنْ شَيْءٍ
nor we have forbidden	without Him	anything thus
مِنْ قَبْلِهِمْ	فَهَلْ	عَلَى الرُّسُلِ
(were) before them	then (what is)?	on the Messengers
الْمُبِينُ	وَلَقَدْ بَعَثْنَا	فِي كُلِّ
clearly	and verily We have sent	in every
أَنْ أَعْبُدُوا اللَّهَ	وَأَجْتَنِبُوا الطَّاغُوتَ	فَمِنْهُمْ
(saying) that worship Allah	and avoid false deities	then of them
مَنْ هَدَى اللَّهُ	وَمِنْهُمْ	مَنْ
(were some) whom Allah guided	and of them	(were) some
الضَّلَالَةَ	فَسِيرُوا	فَانْظُرُوا كَيْفَ
the straying	so travel	and see how
كَانَ عَاقِبَةُ	الْمُكَذِّبِينَ	
was (the) end	(of) those who denied	

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدًّا عَلَيْهِ حَقًّا وَلَكِنْ
 أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيَبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا
 أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers. 38. And they swear by Allāh their strongest oaths, that Allāh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allāh) may know that they were liars.

إِنْ تَحَرَّصَ	عَلَى هُدَاهُمْ	فَإِنَّ اللَّهَ	لَا يَهْدِي	مَنْ يُضِلُّ
if you covet	for their guidance	then verily Allah	will not guide	whom He lets go astray
وَمَا لَهُمْ	مِنْ نَاصِرِينَ	وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ
and not	any helpers (supporters)	and they swear	by Allah	strongest
أَيَّمْنِهِمْ	لَا يَبْعَثُ اللَّهُ	مَنْ يَمُوتُ	بَلَى	وَعَدًّا
(of) their oaths	(that) Allah will not raise up	(him) who dies	yes	a promise
حَقًّا	وَلَكِنْ أَكْثَرُ	النَّاسِ	لَا يَعْلَمُونَ	لِيَبَيِّنَ
(in) truth	[and] but most	(of) mankind	know not	that He may make manifest
لَهُمْ	الَّذِي يُخْتَلَفُونَ	فِيهِ	وَلِيَعْلَمَ	الَّذِينَ كَفَرُوا
for them	that they differ	wherein	and that may know	those who disbelieved
أَنَّهُمْ	كَانُوا كَذِبِينَ			
that they	were liars			

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ: كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ
 مَا ظَلَمُوا لَنَنْبُوْتَهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ

صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤١﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا
أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٢﴾

40. Verily, Our Word (Command) to a thing when We intend it, is only that We say to it: "Be!" – and it is. 41. And as for those who emigrated for the Cause of Allāh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allāh's sake), and put their trust in their Lord (Allāh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allāh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurāt (Torah) and the Injil (Gospel)], if you know not.

إِنَّمَا قَوْلُنَا	إِشَاءٍ	إِذَا	أَرَدْنَاهُ	أَن نَّقُولَ	لَهُ.
only Our Word	unto a thing	when	We intend it	(is) that We say	unto it
كُنْ فَيَكُونُ ﴿٤١﴾	وَالَّذِينَ هَاجَرُوا	فِي اللَّهِ	مِنْ بَعْدِمَا		
and it is be	and (as for) those who emigrated	for (the Cause of) Allah	after		
ظَلَمُوا	لَنَبْوَتَنَّهُمْ	فِي الدُّنْيَا	حَسَنَةً		
they were wronged	We will certainly give them residence	in this world	good		
وَلَا جُزْءَ	الْآخِرَةِ	أَكْبَرَ	لَوْ كَانُوا يَعْلَمُونَ ﴿٤٢﴾		
and indeed (the) reward	(of) the Hereafter	(will be) greater	if they (but) know		
الَّذِينَ صَبَرُوا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٣﴾	وَمَا أَرْسَلْنَا			
those who remained patient	and put their trust in their Lord	and We sent not			
مِن قَبْلِكَ	إِلَّا رِجَالًا	نُّوحِي إِلَيْهِمْ	فَسْأَلُوا	أَهْلَ	
before you	but men	to whom We sent Revelation	so ask	(the) people	
الذِّكْرِ	إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾				
(of) the Scripture	if you were not knowing				

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

﴿٤٤﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

44. With clear signs and Books (We sent the Messengers). And We have also sent down to you (O Muhammad ﷺ) the *Dhikr* [reminder and the advice (i.e. the Qur'ān)], that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allāh's punishment)?

بِالْبَيِّنَاتِ	وَالزُّبُرِ	وَأَنْزَلْنَا	إِلَيْكَ	الذِّكْرَ
with clear signs	and the Books	and We have sent down	unto you	the reminder (Quran)
لِتُبَيِّنَ	لِلنَّاسِ	مَا نَزَلَ	إِلَيْهِمْ	
that you may explain	to mankind (people)	what is sent down	to them	
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾	أَفَأَمِنَ	الَّذِينَ	مَكَرُوا السَّيِّئَاتِ	
and that they may give thought	(do) then feel secure?	those who	devise evil plots	
أَنْ يَخْسِفَ اللَّهُ بِهِمُ	الْأَرْضَ	أَوْ يَأْتِيَهُمْ		
that Allah will sink	[with] them	(into) the earth	or will come to them	
الْعَذَابُ	مِنْ حَيْثُ	لَا يَشْعُرُونَ ﴿٤٥﴾	أَوْ يَأْخُذَهُمْ	
the torment	from where (direction)	they perceive not	or (that) He may seize them	
فِي تَقْلِبِهِمْ	فَمَا هُمْ	بِمُعْجِزِينَ ﴿٤٦﴾		
in their going to and fro	so not	they	(will be) able to escape (from Allah's punishment)	

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَيُّوهُ ظِلُّهُ، عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

47. Or that He may catch them with gradual wasting (of their wealth and

health)? Truly, Your Lord is indeed full of kindness, Most Merciful. 48. Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration to Allāh, and they are lowly? 49. And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].

أَوْ يَأْخُذَهُمْ		عَلَى تَخَوُّفٍ		فَإِنَّ رَبَّكُمْ	
or (that) He may seize them		with a gradual wasting		but truly your Lord	
لَرَّءَوْفٌ		رَّحِيمٌ		أَوْ لَمْ يَرَوْا	
(is) indeed Most Kind		Most Merciful		or (have) they not seen (observed)?	
إِلَىٰ مَا خَلَقَ اللَّهُ		مِنْ شَيْءٍ		عَنِ الَّيْمِينِ	
[to] what Allah created		[from] a thing		to the right	
سُجَّدًا لِلَّهِ		وَهُمْ		وَالشَّمَايِلِ	
making prostration unto Allah		and they		and (to) the left	
فِي السَّمَوَاتِ		وَمَا		وَلِلَّهِ يَسْجُدُ	
(is) in the heavens		and (all) that		and to Allah prostrate	
وَالْمَلَائِكَةُ		فِي الْأَرْضِ		مِنْ دَابَّةٍ	
and the angels		(is) in the earth		of moving (living) creatures	
وَهُمْ		لَا يَسْتَكْبِرُونَ		مَا	
and they		are not proud		(all) that	

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ﴿٥١﴾ إِنَّمَا هُوَ إِلَٰهُ وَاحِدٌ فَإِنِّي فَازَهُبُونَ ﴿٥٢﴾ وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ نَتَّقُونَ ﴿٥٣﴾ وَمَا يَكُم مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٤﴾

50. They fear their Lord above them, and they do what they are commanded.
 51. And Allāh said (O mankind!): "Take not *Ilāhain* (two gods in worship). Verily, He (Allāh) is (the) only One *Ilāh* (God). Then, fear Me (Allāh ﷻ) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allāh has forbidden and do all that Allāh has ordained and worship none but Allāh].
 52. To Him belongs all that is in the heavens and (all that is in) the earth and

Ad-Dīn Wāsiba is His [(i.e. perpetual sincere obedience to Allāh is obligatory). None has the right to be worshipped but Allāh]. Will you then fear any other than Allāh? 53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, to Him you cry aloud for help.

يَخَافُونَ رَبَّهُمْ	مِنْ فَوْقِهِمْ	وَيَفْعَلُونَ	مَا يُؤْمَرُونَ ﴿٥٣﴾
they fear their Lord	above them	and they do	what they are commanded
وَقَالَ اللَّهُ	لَا تَتَّخِذُوا إِلَهَيْنِ	أَتَيْنِ	إِنَّمَا هُوَ إِلَهُ
and Allah said	take not two gods	[two]	verily He (is) God
وَحِدٌ	فَإِنِّي	فَارْهَبُونِ ﴿٥٤﴾	وَلَهُ
One	then Me (Alone)	you should fear [Me]	and to Him (belongs) (all) that
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَلَهُ	الَّذِينَ
(is) in the heavens	and the earth	and for Him	(is) the religion
أَفَغَيْرَ اللَّهِ تُنْقُونَ ﴿٥٥﴾	وَمَا	بِكُمْ	مِنْ نِعْمَةٍ
(will) you then fear any other than Allah?	and whatever	you have	of blessing
فَمِنْ اللَّهِ	ثُمَّ إِذَا	مَسَّكُمْ	الضَّرُّ
(is) from Allah	then when	touches you	harm
فَالَيْهِ تَجْشَرُونَ ﴿٥٦﴾	ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٧﴾		
then unto Him you cry (aloud) for help	then when (is) form Allah		

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٧﴾ لِيَكْفُرُوا بِمَا آتَيْنَهُمْ ۖ فَتَمَتَّعُوا فَيُفْسَدُوا فَسَوْفَ يَعْلَمُونَ ﴿٥٨﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۚ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٩﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۚ وَلَهُمْ مَا يَشْتَهُونَ ﴿٦٠﴾

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). 55. So (as a result of that) they deny (with ungratefulness) that (Allāh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them with to what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters to Allāh! Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;

ثُمَّ إِذَا كَشَفَ	الضَّرَّ	عَنْكُمْ	إِذَا	فَرِيقٌ	مِّنْكُمْ
then when He has removed	the harm	from you	behold	a party	of you
بِرَبِّهِمْ يَشْرِكُونَ	لِيَكْفُرُوا	بِمَا			
associate others (in worship) with their Lord	so as they deny	that which			
ءَاتَيْنَاهُمْ	فَتَمَتَّعُوا	فَسَوْفَ تَعْلَمُونَ			
We have bestowed on them	then enjoy yourselves	but soon you will come to know			
وَيَجْعَلُونَ	إِمَّا	لَا يَعْلَمُونَ	نَصِيبًا	مِّمَّا	رَزَقْنَاهُمْ
and they assign	unto what	they know not	a portion	from what	We provided them
تَأْتِيهِمْ لِسْعَانٌ	عَمَّا كُنتُمْ	تَفْتَرُونَ	وَيَجْعَلُونَ		
by Allah you shall certainly be asked	about what you used to	fabricate	and they assign		
لِلَّهِ الْبَنَاتِ	سُبْحَنَهُ	وَلَهُمْ	مَا يَشْتَهُونَ		
daughters unto Allah	Glorified is He	and for them	(is) what they desire		

وَإِذَا بَشَّرَ أَحَدَهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ۚ أَيَسْكَبُ عَلَىٰ هُونٍ أَمْرِدُّهُ فِي التَّرَابِ ۖ أَلَسَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. 60. For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.

وَإِذَا بَشَّرَ	أَحَدَهُمْ	بِالْأُنثَىٰ	ظَلَّ وَجْهُهُ
and when the news is brought	(to) any of them	of a female	his face becomes
مُسْوَدًّا	وَهُوَ	كَظِيمٌ	يَتَوَرَّى مِنَ الْقَوْمِ
dark	and he	(is) filled with inward grief	he hides himself from the people

مِنْ سُوءٍ	مَا بَشِّرَ	بِهِ	أَيُمْسِكُهُ
(because) of (the) evil	what he has been informed	whereof (of)	(shall) he keep it (her)?
عَلَى هُونٍ	أَمْ يَدُسُّهُ	فِي التُّرَابِ	أَلَا سَاءَ
with dishonour	or bury it (her)	in the earth	certainly evil is
لِلَّذِينَ	لَا يُؤْمِنُونَ	بِالْآخِرَةِ	مَثَلُ
for those who	believe not	in the Hereafter	(is) a description
وَلِلَّهِ الْمَثَلُ	الْأَعْلَى	وَهُوَ الْعَزِيزُ	الْحَكِيمُ
and for Allah (is) the description	highest	and He (is) the All-Mighty	the All-Wise

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكِذْبَ أَنَّ لَهُمُ الْحُسْنَى لَاجِرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ

61. And if Allāh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ	بِظُلْمِهِمْ	مَا تَرَكَ	عَلَيْهَا
and if Allah were to seize mankind	for their wrongdoing	He would not leave	on it
مِنْ دَابَّةٍ	وَلَكِنْ يُؤَخِّرُهُمْ	إِلَى أَجَلٍ مُّسَمًّى	
[of] a single moving (living) creature	[and] but He postpones them	for a term	appointed
فَإِذَا	جَاءَ أَجْلُهُمْ	لَا يَسْتَفْخِرُونَ سَاعَةً	وَلَا يَسْتَقْدِمُونَ
and when	their term comes	neither they can delay (it) an hour	nor they can advance (it)
وَيَجْعَلُونَ	لِلَّهِ	مَا يَكْرَهُونَ	وَتَصِفُ أَلْسِنَتُهُمُ
and they assign	to Allah	what they dislike	and their tongues describe (assert)

لَا جَرَمَ	الْحَسَنَ	لَهُمْ	أَنْ	الْكَذِبَ
no doubt	the better things	(will be) for them	that	the lie (falsehood)
مُفْرَطُونَ	وَأَتَتْهُمْ	النَّارَ	لَهُمْ	أَنْ
(will be) left neglected	and that they	(is) the Fire	for them	that

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَرَزْنَاهُمْ لِمُ الشَّيْطَانِ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

63. By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitān* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Walī* (helper) today (i.e. in this world), and theirs will be a painful torment. 64. And We have not sent down the Book (the Qur'ān) to you (O Muhammad ﷺ), except that you may explain clearly to them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. 65. And Allāh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allāh).

تَاللَّهِ	لَقَدْ أَرْسَلْنَا	إِلَى أُمَمٍ	مِّن قَبْلِكَ	فَرَزْنَاهُمْ
by Allah	indeed We have sent	to the nations	before you	then made fair-seeming
لَهُمْ	الشَّيْطَانُ	أَعْمَلَهُمْ	فَهُوَ	وَلِيُّهُمْ
to them	Satan	their deeds	so he	(is) their helper
أَلِيمٌ	عَذَابٌ	وَمَا أَنْزَلْنَا	عَلَيْكَ	الْكِتَابَ
painful	(will be) a torment	and We have not sent down	unto you	the Book
لِتُبَيِّنَ	لَهُمْ	الَّذِي	اِخْتَلَفُوا فِيهِ	وَهُدًى
that you may explain	to them	that which	they differ in [it]	and (as) a guidance
لِقَوْمٍ يُؤْمِنُونَ	وَاللَّهُ أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	
for a folk who believe	and Allah sends down	from the sky	water (rain)	

فَآحِيَا	بِهِ	الْأَرْضَ	بَعْدَ	مَوْتَهَا	إِنَّ	فِي ذَلِكَ
then gives life	by it	the earth	after	its death	verily	in this
لَايَةً			لِقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾			
(is) surely a sign			for a people who listen			

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً مِّمَّا فِي بُطُونِهِ ۚ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. 67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom. 68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

وَإِنَّ	لَكُمْ	فِي الْأَنْعَامِ	لَعِبْرَةً	تُسْقِيكُمْ	مِمَّا
and verily	for you	in the cattle	(is) a lesson	We give you to drink	of that which
فِي بُطُونِهِ ۚ	مِنْ بَيْنِ	فَرْثٍ	وَدَمٍ	لَبْنَا	خَالِصًا
(is) in their bellies	from between	excretions	and blood	milk	pure
لِلشَّارِبِينَ ﴿٦٦﴾	وَمِنْ ثَمَرَاتِ	النَّخِيلِ	وَالْأَعْنَابِ		
to the drinkers	and from (the) fruits	(of) the date palms	and the grapes		
نَتَّخِذُونَ مِنْهُ	سَكَرًا	وَرِزْقًا	حَسَنًا ۚ	إِنَّ	
you derive (make) of it	strong drink	and a provision	good	verily	
فِي ذَلِكَ	لَآيَةً	لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾	وَأَوْحَىٰ رَبُّكَ		
in that	(is) indeed a sign	for a people who think	and your Lord inspired		
إِلَى النَّحْلِ	أَنْ	اتَّخِذِي مِنَ الْجِبَالِ	بُيُوتًا		
[to] the bee	(saying) [that]	take in the mountains	habitations		

وَمِمَّا يَعْرِشُونَ ﴿١٦﴾	وَمِنَ الشَّجَرِ
and in what they erect	and in the trees

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يُنَوِّفُكُمْ ثُمَّ يُؤَفِّكُكُمْ وَمِنْكُمْ مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَىٰ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿١٨﴾

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for a people who think. 70. And Allāh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is All-Knowing, All-Powerful.

ثُمَّ كُلِي	مِن كُلِّ	الثَّمَرَاتِ	فَاسْلُكِي سُبُلَ	رَبِّكِ	ذُلًّا
then eat	of all	fruits	and follow (the) ways	(of) your Lord	made easy
يَخْرُجُ مِنْ بُطُونِهَا	شَرَابٌ	مُخْتَلِفٌ	أَلْوَنُهُ	فِيهِ	شِفَاءٌ
comes forth from their bellies	a drink	varying	its colours	wherein	(is) healing
لِّلنَّاسِ	إِنَّ	فِي ذَلِكَ	لَآيَةً	لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾	
for people	verily	in this	(is) indeed a sign	for a people who think	
وَاللَّهُ خَلَقَكُمْ	ثُمَّ يُنَوِّفُكُمْ	وَمِنْكُمْ			
and Allah has created you	then He will cause you to die	and of you			
مَّن يُرَدُّ	إِلَى أَرْذَلِ	الْعُمُرِ	لِكَىٰ		
(there are some) who are sent back	to (the) worst	(of) age (senility)	so that		
لَا يَعْلَمُ	بَعْدَ	عَلِمَ	شَيْئًا	إِنَّ اللَّهَ	عَلِيمٌ قَدِيرٌ ﴿١٨﴾
he knows not	after	(having) known	anything	truly Allah	(is) All-Knowing All-Powerful

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿١٩﴾ وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

وَجَعَلَ لَكُمْ مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

71. And Allāh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allāh?

72. And Allāh has made for you Azwāj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allāh (by not worshipping Allāh Alone).

وَاللَّهُ فَضَّلَ بَعْضَكُمْ		عَلَىٰ بَعْضٍ		فِي الرِّزْقِ	
and Allah has preferred some of you		above others		in provision (wealth)	
فَمَا		الَّذِينَ فَضَّلُوا		رِزْقِهِمْ	
then not		those who are preferred		their wealth	
عَلَىٰ مَا		مَلَكَتْ أَيْمَانُهُمْ		فَهُمْ	
to (those) whom		their right hands possess		so (that) they (are)	
سَوَاءٌ		أَفِينِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧٣﴾		وَاللَّهُ جَعَلَ	
equal		(do) they then deny (the) Favour (of) Allah?		and Allah has made	
مِّنْ أَنْفُسِكُمْ		وَجَعَلَ		لَكُمْ	
of yourselves (own kind)		and has made		for you	
أَزْوَاجًا		وَرَزَقَكُمْ		مِّنَ الطَّيِّبَاتِ	
wives		and has provided you		of good things	
وَحَفَدَةً		وَبِنِعْمَةِ اللَّهِ		أَفَبِالْبَاطِلِ يُؤْمِنُونَ	
and grandsons		and (the) Favour (of) Allah		(do) they then believe in false (deities)?	
بَنِينَ		هُمْ يَكْفُرُونَ ﴿٧٤﴾		they deny	
sons		and (the) Favour (of) Allah		they deny	

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ
﴿٧٤﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٥﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا

مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ أَرْزَاقٍ حَسَنًا فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

73. And they worship others besides Allāh such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allāh (as there is nothing similar to Him, nor does He resemble anything). Truly, Allāh knows and you know not. 75. Allāh puts forward the example of (two men—a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and thanks are Allāh's. Nay! (But) most of them know not.

وَيَعْبُدُونَ	مِنْ دُونِ اللَّهِ	مَا لَا يَمْلِكُ	لَهُمْ
and they worship (others)	besides Allah	which (do) not own	for them
رِزْقًا	مِّنَ السَّمَوَاتِ	وَالْأَرْضِ	شَيْئًا
any provision	from the heavens	and the earth	anything
فَلَا تَضُرُّوهُ	لِلَّهِ الْأَمْثَالُ	إِنَّ اللَّهَ يَعْلَمُ	وَأَنْتُمْ لَا تَعْلَمُونَ
so put not forward	similitudes for Allah	truly Allah knows	and you know not
ضَرَبَ اللَّهُ مَثَلًا	عَبْدًا	مَمْلُوكًا	
Allah puts forward (the) example	(of) a slave	under the possession (of another)	
لَا يَقْدِرُ	عَلَى شَيْءٍ	وَمَنْ	رَزَقْنَاهُ مِنَّا
he has no power	over anything	and (a man) whom	from Us We provided [him]
رِزْقًا	حَسَنًا	فَهُوَ يَنْفِقُ	مِنْهُ سِرًّا وَجَهْرًا
a provision	good	and he spends thereof	secretly and openly
الْحَمْدُ لِلَّهِ	بَلْ أَكْثَرُهُمْ	لَا يَعْلَمُونَ	
all praise (is due) to Allah	nay most of them	know not	

وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى

صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

76. And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in Islāmic Monotheism) who commands justice, and is himself on a Straight Path? 77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.

وَضَرَبَ اللَّهُ مَثَلًا	رَجُلَيْنِ	أَحَدُهُمَا	أَبْكُم
and Allah puts forward an example	(of) two men	one of them	(is) dumb
لَا يَقْدِرُ	وَهُوَ	كُلٌّ	عَلَى مَوْلَاهُ
he has no power	and he	(is) a burden	on his master
أَيَّنَمَا	يُوجِّهُهُ	لَا يَأْتِ	بِخَيْرٍ هَلْ يَسْتَوِي هُوَ
whichever (way)	he directs him	he brings not	is he equal?
وَمَنْ	يَأْمُرُ بِالْعَدْلِ	وَهُوَ	عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾
and (the one) who	commands [of] justice	and he	(is) on a Path Straight
وَلِلَّهِ غَيْبُ	السَّمَوَاتِ	وَالْأَرْضِ	
and to Allah (belongs the) Unseen	(of) the heavens	and the earth	
وَمَا أَمْرُ	السَّاعَةِ	إِلَّا	كَلَمْحِ الْبَصَرِ
and (is) not (the) matter	(of) the Hour	but	as a twinkling (of) the eye
أَوْ هُوَ أَقْرَبُ	إِنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾	
(is) nearer or it	truly Allah	over every thing	(is) All-Powerful

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرْوُوا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ

سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَثًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾

78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh (none gave them the ability to fly but Allāh). Verily, in this are clear *Ayāt* (proofs and signs) for a people who believe (in the Oneness of Allāh). 80. And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

وَاللَّهُ أَخْرَجَكُمْ		مِنْ بُطُونٍ		أُمَّهَاتِكُمْ	
and Allah brought you out		of (the) wombs (bellies)		(of) your mothers	
لَا تَعْلَمُونَ شَيْئًا		وَجَعَلَ		لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ	
you know not anything		and He gave		to you hearing and sight and hearts	
لَعَلَّكُمْ تَشْكُرُونَ		الْمَرِيرَ أَوْ		إِلَى الطَّيْرِ مُسَخَّرَاتٍ	
so that you might give thanks		(do) they not see?		[to] the birds held (employed)	
فِي جَوْ السَّمَاءِ		مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ		إِنَّ فِي ذَلِكَ	
(of) the sky in (the) midst		none holds them but Allah		(are) signs in this verily	
لِقَوْمٍ يُؤْمِنُونَ		وَاللَّهُ جَعَلَ		لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا	
for a people who believe		and Allah has made		for you of your homes an abode	
وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ		بُيُوتًا		تَسْتَخِفُّونَهَا	
and made for you		(of) the cattle		which you find (so) light tents (homes)	
يَوْمَ ظَعْنِكُمْ		وَيَوْمَ		وَمِنْ أَصْوَابِهَا	
(of) your travel		and (on the) day		(of) your stay and of their wools	
وَأَوْبَارِهَا		أَثَثًا		وَمَتَاعًا	
and fur		furnishings		and comfort	
		وَأَشْعَارِهَا		إِلَى حِينٍ	
		and hair		for a while	

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾

81. And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islām). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

وَاللَّهُ جَعَلَ	لَكُمْ	مِّمَّا خَلَقَ	ظِلَالًا	وَجَعَلَ	لَكُمْ	سَرَابِيلَ	تَقِيكُمُ	الْحَرَّ	وَسَرَابِيلَ	تَقِيكُمُ	بَأْسَكُمْ	كَذَلِكَ	يُتِمُّ نِعْمَتَهُ	عَلَيْكُمْ	لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾	فَإِنْ تَوَلَّوْا	فَإِنَّمَا	عَلَيْكَ	الْمُبِينُ ﴿٨٢﴾
and Allah has made	for you	out of that which He has created	shades	and has made	for you	garments	to protect you	(from) the heat	and garments (coats of armor)	to protect you	(from) your (mutual) violence	thus	He perfects His Grace	unto you	so that you may submit	then if they turn away	then only	on you	(in a) clear (way)

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْنَبُونَ ﴿٨٤﴾ وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾

83. They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of

Muhammad ﷺ). 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness (of their sins).

وَأَكْثَرُهُمْ		ثُمَّ يَنْكُرُونَهَا		يَعْرِفُونَ نِعْمَتَ اللَّهِ	
and most of them		then they deny it		they recognise (the) Grace (of) Allah	
أُمَّةٍ	مِنْ كُلِّ	وَيَوْمَ نَبْعَثُ			الْكَافِرُونَ ﴿٨٤﴾
nation	from each	and (remember the) Day (when) We shall raise up			(are) disbelievers
لِلَّذِينَ كَفَرُوا		لَا يُؤْذَنُ		ثُمَّ	شَهِيدًا
[to] those who have disbelieved		will not be permitted		then	a witness (their Messenger)
الَّذِينَ ظَلَمُوا		وَإِذَا رَأَوْا		وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾	
those who did wrong		and when will see		nor they will be allowed to repent	
وَلَا هُمْ يُنْظَرُونَ ﴿٨٦﴾		عَنْهُمْ	فَلَا يُخَفَّفُ		الْعَذَابَ
nor they will be given respite		unto them	then it will not be lightened		the torment

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٥﴾ وَالْقَوْلُ إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامُ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٦﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٧﴾

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite. 86. And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" 87. And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinn, Jibrāil (Gabriel), Messengers] will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the

torment because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].

وَاِذَا رَاَ	الَّذِينَ اشْرَكُوا	شُرَكَاءَهُمْ
and when see	those who associated partners (with Allah)	their partners
قَالُوا رَبَّنَا	هَؤُلَاءِ شُرَكَائُنَا	الَّذِينَ كُنَّا
they will say our Lord	these (are) our partners	whom we used to
فَالْقَوَا	إِلَيْهِمْ	الْقَوْلَ
but they will throw back	at them	(their) word
وَالْقَوَا	إِلَى اللَّهِ يَوْمَئِذٍ	السَّلَامُ
and they will offer	to Allah (on) that Day	the submission
مَا كَانُوا	يَفْتَرُونَ	الَّذِينَ كَفَرُوا
what they used to	invent (false deities)	those who disbelieved
عَنْ سَبِيلِ اللَّهِ	زِدْنَهُمْ	عَذَابًا
from (the) path (of) Allah	We will add for them	torment
يَمَّا كَانُوا	يُفْسِدُونَ	فَوْقَ
because they used to	spread corruption	over
		الْعَذَابِ
		the torment

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ān) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

90. Verily, Allāh enjoins Al-'Adl (i.e. justice and worshipping none but Allāh

Alone – Islāmīc Monotheism) and *Al-Ihsān* [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshā'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islāmīc law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

وَيَوْمَ نَبْعَثُ	فِي كُلِّ	أُمَّةٍ	شَهِيدًا
and (remember the) Day (when) We shall raise up	in every	nation	a witness
عَلَيْهِمْ	مِّنْ أَنْفُسِهِمْ	وَجِئْنَا	بِكَ
against them	from (amongst) themselves	and We shall bring	you
عَلَى هَؤُلَاءِ	وَنَزَّلْنَا	عَلَيْكَ	الْكِتَابَ
against these	and We have sent down	to you	the Book (Quran)
لِكُلِّ شَيْءٍ	وَهْدًى	وَرَحْمَةً	وَبُشْرَى
thing of every	and a guidance	and a mercy	and glad tiding(s)
إِنَّ اللَّهَ يَأْمُرُ	بِالْعَدْلِ	وَالْإِحْسَانِ	وَأِيتَايَ
verily Allah enjoins	justice	and (doing) good	and giving (help)
وَيَنْهَى	عَنِ الْفَحْشَاءِ	وَالْمُنْكَرِ	وَالْبَغْيِ
and forbids	from lewdness/obscenity	and evil (deeds)	and oppression
يُعِظُكُمْ	لَعَلَّكُمْ تَذَكَّرُونَ		
He admonishes you	so that you may take heed		

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَخَذُونَ آيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ

أَرْبَىٰ مِنْ أُمَّةٍ ۖ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيَبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩١﴾

91. And fulfil the Covenant of Allāh (*Bai'ah*: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them—and indeed you have appointed Allāh your surety. Verily, Allāh knows what you do. 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this (i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ (i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world).

وَآَوْفُواْ		بِعَهْدِ اللّٰهِ		إِذَا عٰهَدْتُمْ	
and fulfil		(the) Covenant (of) Allah		when you have taken a covenant	
وَلَا تَنْقُضُواْ الْاَيْمٰنَ		بَعْدَ		تَوْكِيدِهَا	
and break not (your) oaths		after		their confirmation	
وَقَدْ جَعَلْتُمْ اللّٰهَ		عَلَيْكُمْ		كَفِيْلًا	
and indeed you have appointed Allah		over you		a surety	
مَا تَقْعَلُوْنَ ﴿٩٢﴾ وَلَا تَكُوْنُوْاْ		كَالَّتِي نَقَضَتْ		غَزَلَهَا	
and be not what you do		like (her) who undoes		her spun thread	
قُوَّةٍ		اَنْكَثًا		تَتَّخِذُوْنَ اَيْمٰنَكُمْ	
strength (it has become strong)		(into) untwisted strands		you take your oaths	
دَخَلًا		بَيْنَكُمْ		اَنْ تَكُوْنَ اُمَّةٌ	
(as) a (means of) deception		among yourselves		lest a nation (should) be	
اَرْبٰى		مِنْ اُمَّةٍ		اِنَّمَا يَبْلُوْكُمْ اللّٰهُ	
more numerous		than (another) nation		Allah only tests you	
وَلَيَبَيِّنَنَّ		لَكُمْ		اَلْقِيَمَةِ	
and He will certainly make clear		to you		(of) Resurrection	
		يَوْمَ		مَا كُنتُمْ	
		(on the) Day		what you used to	

فِيهِ	تَخْتَلِفُونَ
wherein	differ

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ
وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

93. And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allāh (i.e. belief in the Oneness of Allāh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ	أُمَّةً	وَاحِدَةً
and if Allah had willed	surely He (could) have made you (all)	nation	one
وَلَكِنْ يُضِلُّ	مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ
[and] but He sends astray	whom He wills	and guides	whom He wills
وَلَتُسْأَلُنَّ	عَمَّا كُنْتُمْ	تَعْمَلُونَ ﴿٩٣﴾	
and certainly you shall be questioned	for what you used to	do	
وَلَا تَتَّخِذُوا أَيْمَانَكُمْ	دَخَلًا	بَيْنَكُمْ	فَتَزِلَّ قَدَمٌ
and take not your oaths	a (means of) deception	among yourselves	lest a foot should slip
بَعْدَ	ثُبُوتِهَا	وَتَذُوقُوا	السُّوءَ
after	being firmly planted	and you may have to taste	the evil (punishment)
صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ	وَلَكُمْ	عَذَابٌ	عَظِيمٌ ﴿٩٤﴾
you hindered (men) from (the) path (of) Allah	and for you	(will be) a torment	great

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

وَمَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

95. And purchase not a small gain at the cost of Allāh's Covenant. Verily, what is with Allāh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

وَلَا تَشْتَرُوا		بِعَهْدِ اللَّهِ		ثَمَنًا قَلِيلًا		إِنَّمَا	
and purchase not		at the cost of Covenant (of) Allah		small		verily what	
عِنْدَ اللَّهِ	هُوَ	خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ ﴿٩٥﴾	مَا	
(is) with Allah	[it]	(is) better	for you	if you did	(but) know	whatever	
عِنْدَكُمْ	يَنْفَدُ	وَمَا	عِنْدَ اللَّهِ	بَاقٍ			
(is) with you	will be exhausted	and whatever	(is) with Allah	(will) remain			
وَلَنَجْزِيَنَّهُ	الَّذِينَ صَبَرُوا	أَجْرَهُمْ	بِأَحْسَنِ				
and We will certainly pay	those who are patient	their reward	in (proportion to) the best				
مَا كَانُوا	يَعْمَلُونَ ﴿٩٦﴾	مَنْ عَمِلَ	صَالِحًا	مِّنْ ذَكَرٍ			
of what they used to	do	whoever does	a righteous deed	whether male			
أَوْ أُنْثَىٰ	وَهُوَ	مُؤْمِنٌ	فَلَنُحْيِيَنَّهُ	حَيٰوةً			
or female	while he (or she)	(is) a believer	then surely We will give him life	a life			
طَيِّبَةً	وَلَنَجْزِيَنَّهُمْ	أَجْرَهُمْ	بِأَحْسَنِ	مَا كَانُوا	يَعْمَلُونَ ﴿٩٧﴾		
good	and We shall pay them	their reward	to the best	of what they used to	do		

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ

ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٨﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ، وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿٩٩﴾ وَإِذَا بَدَلْنَا آيَةً مَّكَاتٍ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٠﴾

98. So when you recite the Qur'ān, seek refuge with Allāh from *Shaitān* (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh, i.e. those who are *Mushrikūn*, i.e., polytheists.). 101. And when We change a Verse (of the Qur'ān) in place of another – and Allāh knows best what He sends down – they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

فَإِذَا	قَرَأْتَ الْقُرْآنَ	فَاسْتَغِذْ	بِاللَّهِ	مِنَ الشَّيْطَانِ
so when	you recite the Quran	seek refuge	with Allah	from Satan
الرَّجِيمِ ﴿٩٨﴾	إِنَّهُ،	لَيْسَ لَهُ،	سُلْطَانٌ	عَلَى الَّذِينَ ءَامَنُوا
the outcast	verily he	[he] has no	power	over those who believe
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾				
and they put their trust in their Lord				
يَتَوَلَّوْنَهُ،	وَالَّذِينَ	هُمْ	بِهِ،	مُشْرِكُونَ ﴿٩٩﴾
follow him	and those who	[they]	with Him	join partners
آيَةً مَّكَاتٍ	آيَةٍ	وَاللَّهُ أَعْلَمُ	بِمَا يُزِيلُ	وَإِذَا بَدَلْنَا
a Verse	(in) place	(of another) Verse	and Allah knows best	of what He sends down
قَالُوا	إِنَّمَا أَنْتَ	مُفْتَرٍ	بَلْ أَكْثَرُهُمْ	لَا يَعْلَمُونَ ﴿١٠٠﴾
they say	only you (are)	a forger, liar	but most of them	know not

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠١﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٢﴾ إِنَّ الَّذِينَ

لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٢﴾

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrāil (Gabriel)] has brought it (the Qur'ān) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allāh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue. 104. Verily, those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, Allāh will not guide them and theirs will be a painful torment.

قُلْ	نَزَّلَهُ	رُوحُ الْقُدُسِ	مِنْ رَبِّكَ	بِالْحَقِّ
say	has brought it down	the Holy Spirit (Gabriel)	from your Lord	with truth
لِيُثَبِّتَ	الَّذِينَ آمَنُوا	وَهْدًى	وَبُشْرَى	
to strengthen	those who believe	and (as) a guidance	and glad tidings	
لِلْمُسْلِمِينَ ﴿١٠٣﴾	وَلَقَدْ نَعْلَمُ	أَنَّهُمْ يَقُولُونَ	إِنَّمَا	يَعْلَمُهُ
to the Muslims	and indeed We know	that they say	(it is) only	(who) teaches him
بَشَرٌ مِّثْلُ	لِسَانٍ	الَّذِي	يُلْحِدُونَ إِلَيْهِ	أَعْجَمِي
a human being	(the) tongue	(of) he whom	they refer to [him]	(is) foreign
وَهَذَا	لِسَانٌ	عَرَبِيٌّ مُبِينٌ ﴿١٠٤﴾	إِنَّ الَّذِينَ	
while this (Qur'an)	(is) a tongue (language)	Arabic	clear	verily those who
لَا يُؤْمِنُونَ	بِآيَاتِ اللَّهِ	لَا يَهْدِيهِمُ اللَّهُ	وَلَهُمْ	
believe not	in (the) Signs (of) Allāh	Allāh will not guide them	and for them	
	عَذَابٌ	أَلِيمٌ ﴿١٠٥﴾		
	(will be) a torment	painful		

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٠٧﴾

105. It is only those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.

إِنَّمَا	يَفْتَرِي الْكَذِبَ	الَّذِينَ لَا يُؤْمِنُونَ	بِآيَاتِ اللَّهِ
only	fabricate falsehood	those who believe not	in (the) Signs (of) Allah
وَأُولَٰئِكَ هُمُ	الْكَاذِبُونَ ﴿١٠٦﴾	مَنْ كَفَرَ بِاللَّهِ	مِنْ بَعْدِ
and those	(are) liars	whoever disbelieved in Allah	after
إِيْمَانِهِ	إِلَّا مَنْ أُكْرِهَ	وَقَلْبُهُ	مُطْمَئِنٌّ
his belief	except (him) who is forced	and whose heart	(is) at rest
وَلَكِنْ مَّنْ شَرَحَ	بِالْكَفْرِ	صَدْرًا	فَعَلَيْهِمْ
[and] but (those) who open	to disbelief	(their) breasts	then on them
غَضَبٌ مِّنَ اللَّهِ	وَلَهُمْ	عَذَابٌ	عَظِيمٌ ﴿١٠٨﴾
(is) wrath from Allah	and for them	(will be) a torment	great
بِأَنَّهُمْ	اسْتَحَبُّوا الْحَيَاةَ	الدُّنْيَا	عَلَى الْآخِرَةِ
because they	loved and preferred the life	(of) this world	over (that of) the Hereafter
وَأَنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ ﴿١٠٧﴾	
and that Allah	guides not the people	who disbelieve	

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَرَهُمْ وَأُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنِّي
رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ

رَبِّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٠٩﴾

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily your Lord, afterward, is Oft-Forgiving, Most Merciful.

أُولَئِكَ	الَّذِينَ	طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ	وَسَمِعِهِمْ
they	(are) those who	Allah has set a seal upon their hearts	and (upon) their hearing
وَأَبْصَرِهِمْ	وَأُولَئِكَ	هُمْ	الْغَافِلُونَ ﴿١٠٨﴾
and (upon) their eyes (sight)	and those	(are) they	who are heedless
أَنَّهُمْ	فِي الْآخِرَةِ	هُمْ	الْخَاسِرُونَ ﴿١١٠﴾
that they	in the Hereafter	[they]	(will be) the losers
لِلَّذِينَ هَاجَرُوا	مِنْ بَعْدِ مَا	فَتَنُوا	ثُمَّ جَاهَدُوا
for those who emigrated	after	they had been put to trials	then strove hard
وَصَبَرُوا	إِنَّ رَبَّكَ	مِنْ بَعْدِهَا	لَغَفُورٌ رَحِيمٌ ﴿١١١﴾
and were patient	verily your Lord	afterward	surely (is) Oft-Forgiving Most Merciful

﴿١١٠﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

112. And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste extreme of hunger (famine) and fear, because of that (evil,

i.e. denying Prophet Muhammad (ﷺ) which they (its people) used to do.

يَوْمَ تَأْتِي		كُلُّ	نَفْسٍ	تُجَادِلُ عَنْ نَفْسِهَا
(remember the) Day (when) will come up		every	soul	pleading for itself
وَتُؤْتَى	كُلُّ	نَفْسٍ	مَا عَمِلَتْ	وَهُمْ
and will be paid in full	every	soul	(for) what it did	and they
لَا يُظْلَمُونَ ﴿١١٣﴾		وَضَرَبَ اللَّهُ مَثَلًا		
will not be dealt with unjustly		and Allah puts forward (the) example		
كَانَتْ ءَامِنَةً	مُطْمِئِنَّةً	يَأْتِيهَا	رِزْقُهَا	رَغَدًا
that was secure	(and) content	coming to it	its provision	(in) abundance
مَكَانٍ	فَكَفَرَتْ	بِأَنْعَمِ اللَّهِ	فَأَذَقَهَا اللَّهُ	لِبَاسٍ
place	then it denied	(the) Favours (of) Allah	so Allah made it taste	(the) grab
الْجُوعِ	وَالْخَوْفِ	بِمَا كَانُوا	يَصْنَعُونَ ﴿١١٤﴾	do
(of) hunger	and fear	(because) of that which they used to		

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ فَكُلُوا
مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ عِبَادُونَ
﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ
أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

113. And verily, there had come to them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zālimūn* (polytheists and wrongdoers). 114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for the Graces of Allāh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.

وَلَقَدْ جَاءَهُمْ	رَسُولٌ	مِنْهُمْ	فَكَذَّبُوهُ
and verily had come to them	a Messenger	from (among) themselves	but they denied him
فَأَخَذَهُمُ	الْعَذَابُ	وَهُمْ	ظَالِمُونَ ﴿١١٦﴾
so overtook them	the torment	while they	(were) wrongdoers
رَزَقَكُمْ اللَّهُ	حَلَالًا	طَيِّبًا	وَأَشْكُرُوا نِعْمَتَ اللَّهِ
Allah has provided you (with)	lawful	(and) good	and be thankful (for the) Grace (of) Allah
إِنْ كُنْتُمْ	إِيَّاهُ تَعْبُدُونَ ﴿١١٧﴾	إِنَّمَا	حَرَّمَ عَلَيْكُمْ
if you	worship Him (Alone)	only	He has forbidden unto you
وَالْدَّمَ	وَلَحْمَ	الْخَنِزِيرِ	وَمَا أَهْلَ
and the blood	and (the) flesh	(of) swine	and (any animal) which is slaughtered as a sacrifice
لِغَيْرِ اللَّهِ	بِهِ	فَمَنْ أَضْطَرَّ	بُتْ (if) one is forced (by dire necessity)
for other than Allah	[with it]	but (if) one is forced (by dire necessity)	
غَيْرَ	بَاغٍ	وَلَا عَادٍ	فَإِنَّ اللَّهَ
without	(wilful) disobedience	and not transgressing	then verily Allah
	عَفُورٌ	رَحِيمٌ ﴿١١٨﴾	
	(is) Oft-Forgiving	Most Merciful	

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنُفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٦﴾ مَتَّعْ قَلِيلٌ وَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh, will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

وَلَا تَقُولُوا	إِمَّا	تَصِفُ أَلْسِنَتُكُمْ	الْكَذِبَ هَذَا
and say not	to that which	your tongues put forth (describe)	this falsely
حَلَلٌ	وَهَذَا	حَرَامٌ	عَلَى اللَّهِ الْكَذِبُ
(is) lawful	and this	(is) unlawful (forbidden)	lies against Allah
إِنَّ الَّذِينَ يَفْتَرُونَ	عَلَى اللَّهِ الْكَذِبَ	لَا يَفْلِحُونَ	مَتَّعَ
verily those who invent	lies against Allah	will not prosper (be successful)	an enjoyment
قَلِيلٌ	وَهُمْ	عَذَابٌ	أَلِيمٌ
brief	and for them	(will be) a torment	painful
حَرَمْنَا	مَا قَصَصْنَا	عَلَيْكَ	مِنْ قَبْلُ
We have forbidden	that which We have mentioned	to you	before
وَمَا ظَلَمْنَاهُمْ	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ	
and We wronged them not	[and] but they used to	wrong themselves	

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّعُوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَوْ يَرَى الْكَافِرِينَ ﴿١٢٠﴾ شَاكِرًا لَا نِعْمَةً آجِبْتَهُ وَهَدَيْنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

119. Then, verily, your Lord for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. 120. Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh, *Hanīf* (i.e. to worship none but Allāh), and he was not one of those who were *Al-Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh). 121. (He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islāmic Monotheism – neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ	إِنَّ رَبَّكَ	لِلَّذِينَ	عَمِلُوا السُّوءَ	بِجَهْلَةٍ	ثُمَّ تَابُوا
then	verily your Lord	for those who	do evil	in ignorance	then they repent
مِنْ بَعْدِ	ذَلِكَ	وَأَصْلَحُوا	إِنَّ رَبَّكَ	مِنْ بَعْدِهَا	
after	that	and do righteous deeds	verily your Lord	thereafter	
لَغَفُورٌ	رَّحِيمٌ	إِنَّ إِبْرَاهِيمَ	كَانَ أُمَّةً		
(is) surely Oft-Forgiving	Most Merciful	verily Abraham	was a nation		
قَانِتًا لِلَّهِ	حَنِيفًا	وَلَمْ يَكْ	مِنَ الْمُشْرِكِينَ		
obedient to Allah	straight/upright	and he was not	of the polytheists		
شَاكِرًا	لِّأَنْعَمِهِ	أَجْتَبَاهُ	وَهَدَاهُ	إِلَى صِرَاطٍ	
(he was) thankful	for His Graces	He chose him	and guided him	to (the) Path	
مُسْتَقِيمٌ	وَعَاتَيْنَاهُ	فِي الدُّنْيَا	حَسَنَةً	وَإِنَّهُ	
Straight	and We gave him	in this world	good	and verily he	
	فِي الْآخِرَةِ	لِمَنِ الصَّالِحِينَ			
	(is) in the Hereafter	surely of (those who are) righteous			

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

123. Then, We have sent the Revelation to you (O Muhammad ﷺ saying): “Follow the religion of Ibrāhīm (Abraham) *Hanīf* (Islāmic Monotheism—to worship none but Allāh) and he was not of the *Mushrikūn* (polytheists, idolaters, disbelievers). 124. The Sabbath was only prescribed for those who differed concerning it (i.e. Friday), and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad ﷺ) to the way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur’ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who

has gone astray from His path, and He is the Best Knower of those who are guided.

ثُمَّ أَوْحَيْنَا	إِلَيْكَ	أَنْ أَتَّبِعَ مِلَّةَ	إِبْرَاهِيمَ
then We have sent the Revelation	to you	[that] follow (the) religion	(of) Abraham
خَافًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ	
straight (Monotheism)	and he was not	of (those who are) the polytheists	
إِنَّمَا جُعِلَ السَّبْتُ	عَلَى الَّذِينَ	اختلفوا فيه	وَإِنَّ رَبَّكَ
the Sabbath was only prescribed	for those who	differed in it	and verily your Lord
لِيَحْكُمَ بَيْنَهُمْ	يَوْمَ	الْقِيَمَةِ	فِيمَا كَانُوا
will surely judge between them	(on the) Day	(of) Resurrection	about that they used to
فِيهِ	يَخْتَلِفُونَ	أَدْعُ إِلَى سَبِيلِ	رَبِّكَ
wherein	differ	invite to (the) path	(of) your Lord
وَالْمَوْعِظَةُ	الْحَسَنَةُ	وَجَدَلَهُمْ	بِالْقِيَمَةِ
and preaching	fair (kind)	and argue with them	in (a way) that
إِنَّ رَبَّكَ	هُوَ	أَعْلَمُ	يَمَنَ
verily your Lord	[He]	knows best	[of] who
وَهُوَ	أَعْلَمُ	بِالْمُهْتَدِينَ	
and He	(is) Best knower	of (those who are) guided	

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ۚ
وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ۚ
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ۚ

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirūn* (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed

because of what they plot. 128. Truly, Allāh is with those who fear Him (keep their duty to Him), and those who are *Muhsinūn* (good-doers).

وَأِنْ عَاقَبْتُمْ	فَعَاقِبُوا	بِمِثْلِ	مَا عُوِقِبْتُمْ
and if you punish	then punish	with the like	(of) that which you were punished
بِهِ	وَلَيْنَ صَبْرْتُمْ	لَهُوَ	خَيْرٌ
with [it]	but if you endure patiently	verily it	(is) better
وَأَصْبِرْ	وَمَا صَبْرُكَ	إِلَّا	بِاللَّهِ
and endure patiently	and your patience (is) not	but	from Allah
عَلَيْهِمْ	وَلَا تَكُ	فِي ضَيْقٍ	مِّمَّا يَمْكُرُونَ
over them	and be not	in distress	(because) of what they plot
الَّذِينَ اتَّقَوْا	وَالَّذِينَ	هُمْ	مُحْسِنُونَ
those who fear (Him)	and those who	[they]	(are) good-doers

